1:Spier E-5 (1918) 1928
NT14 Plateau Yumans NT14
Havasupai

285 412 intervals twigs cross these which are bent down the sides of the scoop to the handle, where all the loose ends are bound together. While the specimen at hand has a thong drawing the tip toward the handle, it is probable that this was intended to hold the beater in shape only until the green twigs dried.

222 252 Garcés records that beside mescal, juniper berries were eaten.[1] Piñon nuts, which ripen in October, are parched and ground (without removing the shells); the ground meat is spread on bread. The nuts may also be ground without parching and stirred into boiling water to make a thin gruel.

[285] [412]

Fig. 3 (30.2-1378). A Seed Beater.

263 [222] Wild bees hive in dead logs and the flower stalks of dead mescal. Parties of children go out, picnic fashion, to gather the stalks, split them, and collect the honey. Rock salt (186) is collected from a cave in the [917] cliff on the south side of the Colorado, where there are stalactites of it. This is ground. Much less than we are accustomed to is used.

Hunting

224 [262] Hunting is a man's second occupation, for he relies mainly on his field products. Flesh is part of the dietary the year around, but particularly during the fall and winter when they reside on the plateau. Antelope, mountain sheep, and deer are said to abound in the order named, while cotton-tails, jack-rabbits, and squirrels are plentiful. Hunting in the gorges of the Grand Canyon is really a hazardous enterprise. One instance was recorded of a wounded ram charging his pursuer and hurling him from a narrow ledge. Yet killings are sometimes tame affairs: one man standing at the door of his house shot a mountain sheep but a hundred meters away. They frequently descend the canyon close to the village.

Cosos, Ind.

1: Spier E-5 (1918) 1928
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323 Pots are made by women alone. The best clay, the color of adobe,
●317 occurs in a deposit located at Pine Spring west of Cataract Canyon.
[462] As this is very hard, chunks must be pried off with a deer antler pick,
and are then reduced to a powder by crushing between two stones. Fine
stones, procured from an ant hill, are added, the whole being kneaded
with water into a stiff dough. Cylinders, 2 cm. in diameter, are rolled
323 out between the palms and coiled in a clockwise direction on a tray
basket, patted on top the while with a small, flat, smooth stick to make

[415]

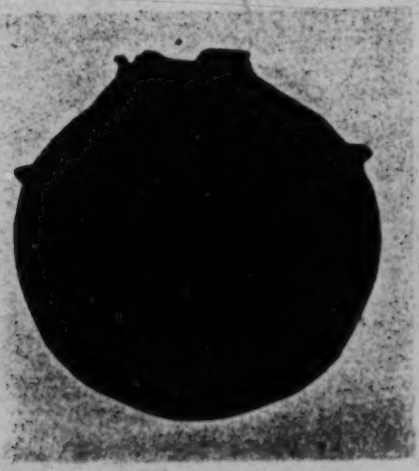

Fig. 16 (50.2-1668). A Coarse Undecorated Vessel of Clay.

them adhere. Both basket and stick are kept wet with a concoction of boiled antler, weed roots, and other ingredients. When the flat coil reaches a diameter of 20 cm. the sides are built up by coiling in the same manner; the potter supporting them with a smooth, round pebble inside while the exterior is paddled. When the vessel is complete, this same pebble is used to smear the concoction over the inner and outer surfaces, rubbing vigorously, in order to render the clay hard and prevent cracking. The vessel walls are of a uniform thickness, 0.7 to 1 cm.; the lip is no thinner. The completed vessel is set in the sun for two days or until it has thoroughly dried. A pile of dry wood of any sort, 70 cm. or more in height, is prepared and set alight early in the morning. After it

1:Spier E-5 (1918) 1928
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302 charms, and old women are given to the practice. All painting is decorative; quite devoid of esoteric significance. The most common decoration, particularly that of the old women, is painting the front of the face, within the frame of the hair, red.[1] Equally common are two red spots, one on each cheek bone. Infrequent styles, worn by men, are similar spots, of red, but bordered by sienna, and three horizontal lines on each cheek with a stripe down the forehead. The styles shown in Fig. 47 are redrawn from sketches by a native, who arranged them in the order of their popularity; styles *g* to *l* are but infrequently used. All of these styles were said to be in use by young women, but sometimes young men would use *a*, *g* and *k*, while *h* was peculiar to little girls. It seems rather that there is great latitude in the use, form, and coloring of these paintings. Ordinarily executed in red, black, sienna, or white may be used, except that *g* was said to be red alone, *h* red or mescal, and *l* blue. The figures are frequently bordered or filled in with a second color, as white between red or black in *a*, sienna around red dots in *c*, or a sienna border within the figure in *j*. There are no special names for these styles of painting. The old style apron-dress left women's legs exposed; old (?) women painted them red from ankle to knee.

Red paint is not obtainable near the village, but is taken from a 386 mine on Diamond Creek in Walapai territory. The mine entrance is a 317 small orifice in the face of a cliff, which can only be reached by a ladder. Only one man at a time can enter, crawling flat, dragging a sack under him. The powdered red clay is scooped into the sack, which is held under the arm as he backs out. This is dangerous work, for more than one man has been killed in the crevice. A second mine is located east of Grand View in their own range. Black paint (*matlagddjš*, black earth) is scraped from a stratum in a trench at Pine Springs, also in Walapai territory. Charcoal is not used. The red and black powders are kept 396 in little buckskin bags, sewed with a running stitch, with a thong bound about the neck. The red powder is sometimes mixed with water so that it can be rolled into a ball and kept in a bag in this form. Powder is scratched from the ball with the thumb nail until a pinch is collected in the palm. Cold grease, preferably deer, is kept in another bag; it will not spoil for a month or so. It is chewed until soft, kneaded with the [302] powder in the hand, and smeared on the face with the fingers.[1] Black paint is not mixed with grease, but a stick, moistened in the mouth, is inserted in the nearly closed neck of the bag. For a white paint (*matlhá'a*

[171]

[1] The Walapai are said sometimes to paint their cheek black in this manner instead of red.

Among those tasks commonly allotted to women, child care and cooking were the two which occupied most of her waking hours. While child care was primarily a feminine responsibility, men shared or assisted in it when they were at home, as previously described. Cooking, on the other hand, usually was not a regular occupation of a man even on a part-time basis, except for those men who lived alone or had no woman in the household. However, if an old couple lived alone and the man were the more robust of the two, he did the cooking or assisted with it. Whenever the wife was absent or indisposed for a brief interval, it was not beneath her husband's dignity to cook, although he might choose to eat with a relative if his dependents were not too numerous. 462

Women gathered wild plant foods within a short radius of camp, but trips of longer duration or greater distance were usually undertaken in company with their husbands who shared in the work. Gathering the pinyon harvest was a family project in which everyone worked and groups of families camped close together, making it a gala outing lasting two or three weeks. Each family moved from place to place until they judged their harvest adequate for their needs. [222] [476]

After the harvest of pinyons and other wild plants in which men helped, it was women's work to roast, husk, grind, and otherwise prepare the food for immediate use or storage. Likewise, women prepared for storage all foods harvested from the fields. Spier (personal communication, 1957) adds that men might also prepare food for storage, especially if they had no women to do it. [251]

Pottery was made by women, but its use was abandoned so long ago that the oldest living tribal members probably saw its manufacture only in early childhood if at all, and only a scant description could be obtained from informants. Location of clay deposits is still common knowledge, however, and one man pulled a sample of powder-smooth texture and almost white color from under the eaves of his house where it had been used for chinking. Clay deposits still exist in Cataract Canyon, notably near Navaho Falls and near the mouth of Ash Canyon, a tributary. Other clay deposits used are located on the plateau near Pine Spring and elsewhere. Clay was excavated either by women or men. [323] [317]

Basket weaving was exclusively woman's province, but basketry materials were sometimes gathered by men. [285]

The Havasupai did no beadwork or embroidery in early days. Twenty or 30 years ago several girls learned to do beadwork while in school at Fort Mohave, but few if any of them have used the technique in recent years. [306] [871]

Construction of houses and brush shelters used in summer is a family affair, and occasionally most of the community will join in building a house [342] [476]

179 Southern Paiutes formerly visited and camped in Pai territory (Spier, 1928, 360-2). Our informants reported that some would swim across the Colorado River near Prospect Valley[access to the river may be gained from either side in this portion of Grand Canyon]. Paiutes also crossed in the vicinity of Diamond Creek[a southern Paiute campsite, Ariz. G:3:1 in the Arizona State College Archaeological Survey files, has been recorded at the junction of that stream with the Colorado River] and below there in the vicinity of Granite Park[where Walapai campsites and mescal pits, Ariz. G:3:2 (ASC), have been recorded]. These visits included those during which the Pai were introduced to the 1890 Ghost Dance.

[H87] Hopis also frequented Havasupai villages and there was considerable movement of both peoples on the trading route extending along the south rim of Grand Canyon.

Sacred Places and Spirits

776 778 823 Shrines and sacred places were few, especially outside Cataract Canyon. Spirits were thought to inhabit Gray Mountain on the eastern boundary of their historic range, and a certain rock formation underlying the Coconino sandstone (at the end of the Great Thumb peninsula in Grand Canyon) was visited to make rain. The salt deposits on the Colorado River below the mouth of the Little Colorado were used by the Havasupai but were not considered sacred. The San Francisco Peaks and Mount Sinyella [an isolated sandstone remnant on the esplanade northeast of Supai village], were thought to contain spirits which, if appealed to, could produce rain. People felt afraid to go too close to them. These landmarks were considered dangerous since visitors to them might cause too much rain or strong winds that could blow people off the canyon walls.

● [317]

823 776 [782] [841] Virtually every spring known to the Havasupai contained spirits. Offerings of tobacco, peaches, or dried corn were made to these water sources, and menstruating women were cautioned against visiting them since the water might disappear. Prayer sticks, however, were not used at springs as was the Hopi custom.

Conception of the Soul

774 Spier (1928, 275) indicated that the Havasupai believed that "Each human has a soul in his heart;..." Our informants confirmed this, virtually denying a separate term for the soul. It was called "the heart" and "works inside with the blood." A person had only one soul. Beyond this, however,